THE FIRST OF

the foure Sermons

PREACHED

BEFORE THE KINGS

Maieſtie, at Hampton Court

in September *laſt.*

THIS

Concerning the Antiquity and Superioritie of Biſhops: Sept. 21. 1606.

BY

The Reuerend Father in God *William*

Lord Biſhop of *Rocheſter.*

LONDON

Imprinted by I. W. for *Mathew Law.*

1607.

THE FIRST OF

the foure Sermons

PREACHED

BEFORE THE KINGS

Maiestie, at Hampton Court

in September last.

THIS

Concerning the Antiquity and Supre-

macie of Bishops. Sept. 21. 1606:

BY

The Reuerend Father in God William

Lord Bishop of Winchester.

8o. 234.

LONDON

Imprinted by I. W. for Matthew Law.

1607.

To the Kings most Sacred *Maiestie.*

IT was your MAIESTIES *expresse commaundement, (most dread Soueraigne) that this* SERMON *should be printed: your* HIGHNES *intention therein very* honorable, *that neither by* misreport *it might bee traduced, nor through* obliuion *perish in the aire where it was vttered: but that they which heard it, might record it; they which heard it not, might read it; & that al might be satis-*

fied. This royal *purpose of your* Maiestie, *either* preiudice *to the question*, or malignitie *to the person*, *will*, *I feare pervert*: *for more largely and soundly hath this* Theme *bin hãdled*, *& yet the labor lost in* fore-stalled cõceits: *& by mẽ more popularly applauded*, *& more profoundly learned*, *then* my selfe; *and therfore smal hope that* I *shal persuade. But be the euent as it haps*, *I haue*, *in the meane time*, *discharged both my* conscience *in discussing the point* sincerely, *&*, *I trust*, vnoffensiuely; *&*, *withall*, *my* dutie *to your* Maiestie, *whose vnworthy seruant I am*, *and for your* Highnes *many gracious fauours most deeply obliged*: *in which acknowledgement I will liue & die*; *and*, *which is the whole requital I can make*, *heartely pray for your* Maiesties *long life*,

and prosperous reigne, that you may be (which, I am sure, your Maiesty *desires) a* King *of* Peace, *as in* Iuda *&* Israel, *your temporall state; so in Mount* Siõ *also, in the state & among the* persons Ecclesiastique; *effecting in vs all, both of* Kyrke *and* Church, *vnitie in doctrine, vnanimitie in affection, vniformitie in obedience to your* Maiesties Supremacie, *whether in matters, either* absolutely necessary *as inioyned by God, or in themselues indifferent, but* authoritatiuely necessarie, *as Commanded by your selfe; in which desire, rather then hope, I end and rest*

Your Maiesties poore Chaplein, most deuoutely bound

VV. Roffens.

TO THE MINISTERS of SCOTLAND, my Fellow *Dispensers of Gods Misteries.*

BRETHREN (for as I esteeme you, so wil *I* stile you, iudge you of vs as you please) some of your sort, being at this Sermon when it was preached, were desirous that it might bee *printed*. The *end* of their request themselues best know. If to *traduce* it in their *Preachings* (as many of your *Ministers* serue other Bookes of *mine*, not sparing *my self*, as I am credibly informed) they shall do as many *vse*, but not as they *ought*. *Charities precept is to speake wel of all*; yea, euen *Ciuilities rule, not to backbite the absent*. If to *reade* it for their further *satisfaction*, as not accustomed to the accent of

our

our *Pronuntiation* (for so it was said) it hath pleased his *Maiesty* I should yeelde to their request: although their *Notes* they tooke, with some *personall conference* easie for them to attaine, might without this noise haue effected that. If to *answere* it (for that also was giuen out) let it be with *modesty*; and *learning*, nothing shall bee more welcome: (and yet we may say therin as the Emperor of the *Coblers Crow*, *Satis istarum auium habemus domi*). Indeed, this purpose for *answere* I rather suspect, because I vnderstoode of a *Challenge* offered in an *Admonition Epistolar* to your late *Parliament*, directly confroting the maine *subiect* of this *Sermō*, namely, that the *Calling Episcopall* hath neither *Gods word*, *anciet Canon*, *nor learned Father* to abette it. To say this, not to *proue* it, is but *Hercules tragicall club* in the Poet, massie in shew, but of cloth & straw, *an affrighting vanity*; to auer it, & not to be *able* to *maintaine* it, were but *Ignorances brood in Nazian*: breaking the *shel* and cackling afore it be full hatcht, a *præcipatate boldnes*, to auouch it, and *make it good*, were a *labour* worthie your trauiale, and

ἄρθρ' μέγα εἰ Capet.

ὄρνεα ἀμαθίας ἐκγονα Naz. & Thucyd.

of vs much *desired*. And yet neither this your *Challenge*, nor the *Maintenãce* thereof, whẽ it comes, might any way concerne vs, it being a combate within your owne lists: sauing that the *Challengers*, not enduring ἀλλοτριεπισκόπους *Bishops* within their owne *Church*, could not refraine, but contrary to S. *Peters charge*, in the very same letter make themselues
1. Pet. 4. 15. ἀλλοτριεπισκόπους *Bishops* and *Censurers* of other *Prouinces*, by intituling the *Church-gouernors* among vs, *PAPISTICALL English Bishops*. A slanderous *Epithete* (pardon mee *brethren*, and yet S. *Hierom* saith, that hee which is *suspected*, much more *accused* of *Heresie*, may without pardon asking, break the bonds of patience) a *slander*, I say *vntrue* and *vnchristian*. For first, euery *opinion* or *Ceremonie* which in the *Cockpit* of *Elderlings* is concluded to be *POPERIE*, is not so. Secondly, the world can witnes that *English Bishops* haue for *Religion* done that, which neuer any *Clerolaicall Consistorien*, or *Bench-Presbyterian*, either *Southern* or *Northern* durst, hath, or can performe, viz. written learnedly and laboriously, disputed sound-

ly,

ly, suffered manfully, and died constantly in defiance of *PAPISTRIE*, readily inclining both their heads to blockes, and their bodies to stakes, rather then by *DECLINATORS* from their lawful Princes tribunall appealing to any *Synodicall Conuētion* whatsoeuer. This, doutbles, is *PAPISTICAL*, the other *APOSTOLICAL*: for S. *Paul* appealed to *Cæsar* his iudgement seat, as the supreme; whereas *PAPISTS* & *PURITANS* wil haue the *King*, but an *HONORABLE MEMBER*, not a *chiefe Gauernor* in the *churches* of his *own Dominiōs*. But to return, if an *Answer* hereunto, be the *Babe* we must attēd, (and of it I oft heare) not *Iuno Lucina*, but *Charitas & Veritas ferte opē*. Let *loue* of truth *cēceiue it*; *truth of* iudgemēt *breed it*; *variety* of reading *frame it*; *modestie* of stile *deliuer it*; *ornaments* of learning *cloath* and *adorne* it, and we will embrace it: not doubting then, but like a *modest* & *true borne* childe, it wil speak in the *language*, and with *reuerence of Antiquitie*. In the meane time *God* grant both you and vs *Obediencc* and *Humility*, that to our *Soue-*

ueraigne

raigne; this, within our owne hearts: ſo ſhall we neither vnder-vallue him, nor ouer-weene our ſelues. Farewell in Chriſt.

Your louing friend, and fellowe Miniſter in the Goſpell.

W. ROFFENS.

Obſerua os Regis, & præcepta iuramenti Dei. Eccleſ. 8. 2.

Actes 20.28.

Take heede to your ſelues and to the whole flocke (In quo ſpiritus Sanctus vos poſuit Epiſcopos) in which the holy Ghoſt haſt placed you Biſhops, *to feed the church of God, which he hath purchaſed with his owne blood.*

THe conuenting of Biſhoppes and the inferior Clergie into Synods, whether *Oecumenical*, for whole Chriſtendome, or *National* for one Region, deriues the antiquitie from this booke of the Actes. The *Generall Councels* from the fifteenth Chapter, the *Nationall* and *Prouinciall* from this 20. And howſoeuer *Greg. Nazian* ſeemes to decline all *Councels*, concluding of them as Saint *Paul* of the Corinthian Aſſemblies, that they meete together εἰς τὸ κρεῖττον ἀλλ' εἰς τὸ ἧττον, bringing with them more loſſe then gain to the truth; yet the Church hath by experience found, that as they haue *Authoritatem vberrimam*, beeing grounded vpon a practiſe Apoſtolical, ſo haue they ſaith Saint *Auſten*, *V ſum ſaluberrimum*, they are of a Phyſical nature, as neceſſary for the body of Chriſt, which is his Church, as Phiſicke is for the naturall body of man, the ſame two endes being of them both

Naz. ep 42. ad Procop. 1. Cor. 11. 17

August.

both, either to preuent or cure. If any hereſie in doctrine, or enormitie in manners, like a fretting Gangrene, haue already eaten into the Church (wherof Saint *Paul* complaines to *Timothie*) then is it *Synodus* συνθηματικὴ, the Clergie meetes to cure the maladie, either by inciſion or infuſion; if a feare of a future diſeaſe, whereof thoſe ſuperfluous *itching humors*, 2. *Tim.* 4. 3. doe occaſion the coniecture, then is it *Synodus* προφυλακτικὴ, the Aſſembly meetes to preuent the miſchiefe. That this Synode here in this Chapter met to both theſe purpoſes, is the opinion of ſome Diuines, Saint *Paul* the Preſident of the Conuocation, calling together the Clergie of *Epheſus*, *verſe* 17, firſt, cõcerning thoſe beaſtes of *Epheſus*, whereof himſelfe ſpeaketh in the Epiſtle to the Corinthians (their whelpes are multiplied with vs in England) which made a ieſt of the ſoules immortality, and the bodies reſurrection; & ſo he conuented them *ad Medelã*, by cutting off thar *Strumam* to ſtay the infection. Secondly, becauſe in the next verſe to my Text, hee foreſaw daungers, both forraine and domeſtique, both *Lupos ingredientes*, *Verſ.* 29. Wolues entring and deuouring the flocke, and *Canes oblatrantes*, euen the very dogges of the flock miſleading and ſeducing them, he therefore aſſembled them ad *Cautelam* to make them wary. And this laſt is the moſt apparant ſubiect of this whole Sermon *ad clerum*, and thereunto the moſt emphaticall and inforcing motiue, this *ergo*, this *illatiue* for Attention, *Take heed therefore* &c. Which ſome not vnfitly, doe call Saint *Paul* his trumpet, not that

2. Tim. 2. 17

2. Tim. 4. 3.

1. Cor. 15. 32.

whereof

whereof he speaketh in the 1 Cor. 14. 8. which sendeth out φωνὴν ἄδηλον a dull and vncertaine sound: but like the trumpet of Sinai, wherein there is both *Clangor* and *Horror*, the shrilnesse thereof able to awake the most slumbring spirit, and the horror to amate, to affright the sturdiest heart. Whereupon some of the Fathers doubt whether they may call it *Tubam* or *Tonitrū*, a trumpets blast, or a thunder clap, so vehemently it ratleth out this *Episcopall*, this *Pastoral cautel*. First intrinsecally, *Take heed to your selues*, for as a citty mounted on a hil cannot be hid, but is subiect to many a flaw, so *Qui sibi nequam cui bonus?* He that cānot rule himself, is vnfit to rule the church; and if the salt it selfe be vnsauery, wherewith then can it season other things? Secondly, extrinsecally, *Take heed to the (Flock)* for christianity extendeth both her charitie and industrie to the good of others; yea, to the *(whole Flock)* as *Ezekiel* doth particularize it, to strengthen the weake, to heale the infected, to splint the sprained, to reduce the wandring, to seeke the lost, to cherish the strong: this is the *Clangor* of the Trumpet. *Sed sonitus buccinæ ad hoc tresfit in manus & prolixius renditur*, saith *Moses* of that Trumpet, Exod. 19. 19. And still Saint *Paul* raiseth his blast by a threefold inforcement.

1. Cor. 14. 8.

Exod. 9. 16.

Mat. 5. 14.

1. Tim. 3. 5.

Phil. 2. 4.

Ezech. 34. 39.

Exod. 19. 19.

First, expressing the *burthen* of the office it selfe, *Posuit vos ad (Pascendum)* ye are set to *feede*, for God loues no loiterers, either in the market vnhired, or in the vineyard inclosed, but Mat. 20. 8. *Call the labourers and pay them.*

Secondly, the *author* of the office, *Spiritus Sanctus*,

for no man, ſaith *Paule*, taketh this honor vnto himſelfe *but he that is called of God*, who impoſeth the office, and will exact the accomp.

Heb. 5. 4.

Thirdlie, the qualitie of the flocke which is to be fed, euen that which Saint *Peter* calleth *populum acquiſitionis*, a pretious people, purchaſed with a price of greater value then a kings ranſome, as it is here with *blood*, with *Gods* blood, with Gods *owne* blood; (*which hee hath purchaſed with his owne blood*) this is the *horror* of the Trumpet. Now then, *let him that hath an eare, heare what the ſpirite ſpeaketh vnto the Churches*, ſaith Saint *Iohn*; or rather ſoundeth out to Churchmen: for there is no Cleargie man, vnleſſe he hath, as the Prophet ſpeaketh, *caroufed the cup of ſlumber ad fundum, euen to the very dregges*, but the voice of this Trumpet will bee vnto him, as *Samuels* meſſage, making both his *two eares to tingle*, and his heart ſtrings to tremble. Euery blaſt of this Trumpet, and part of this Text thus diſmembred, to expreſſe to the full, I ſhould want both wind and time. I purpoſe therefore to take Saint *Peters* courſe in his Sermon, *Acts*, 2. who, though he tooke a long text, euen foure verſes of the ſixteene Pſalme yet principally inſiſted vpon one verſe, which hit the point whereof they moſt doubted: ſo, to ſelect out of this long Text a few words, which are drawne into queſtion againſt the calling *Epiſcopall*, for it hath beene a long time buzzed into the eares of many, that the *function of Biſhops* is but an *humane Inuention*.

Apoc. 2. 7. Eſa. 51. 17.

2. Sam. 3. 8.

Acts. 2.

The words therefor are theſe (*In quo ſpiritus ſanctus*

Elus vos posuit episcopos In which the holy Ghost hath placed you Bishops.) The discussing whereof, shall be like the trial of an *Ephraemite*, by *Shiboleth* and *Siboleth*, to see whether it *lisp* for the *Presbyterie*, or speak fully for the *prelacy*. The first is coniecturall, because whom verse 17. he calleth *Presbyters*; them in this verse hee intitleth *Bishops*, their names not distinct, their offices therefore are not different: that is, *their* conclusion. The second, I thinke, is direct, these words describing fully euery part of the outward function of *Bishops*. First, their *preeminent superioritie* in the word (*Episcopos*) for as there are *ἐπισκοπῆς*, seers, Philip. 3. 17. which expresseth the duty of each Pastour ouer his flock, so are there 1. Pe. 5. 2. *ἐπισκοποῦντες* (*ἐπισκοπὴν τὴν ἐπισκοπῆν*) such as must visit & ouerlook both the *Flocke* and the *Seers*. 2. in the word (*posuit*) both their *Cathedral Seat*, this word onely distinguishing a *Bishop* from an *Apostle*, (setting aside their extraordinary indowmentes, and immediate calling) the *Apostles* function beeing an *vnlimited Circuit*, *Ite in vniuersum orbem* Mat. 28. 19. the *Bishops* a fixed or *positiue residence* in one cittie: as also (*posuit*) not a change of regencie like the *Leuiticall seruice*, a weekely, monethly, or annuall course, but (*posuit*) *setled* in their persons during life. Thirdly, their *Dioceſan Iurisdiction* (*In quo vniuerso*) for a *Parochian* assembly, a pretty parish, came not within S. *Pauls cognisance* for a *Bishop*. Fourthly, the *author* of these all (*spiritus sanctus*) this calling beeing no *humane invention*: for *euery plant which my heauenly Father hath not planted shall bee rooted out*. Fifthly, the *manner* thereof, that is also in the

Iudg. 12. 6

Phil. 3. 17.

Mat. 28. 19.

Mat. 15. 13.

word (*posuit*) First *posuit actu*, he acted it by the hāds of the Apostles, and so the *Episcopall function* is ἀποστολικὴ, an ordināce apostolical. Secōdly, *posuit iure*, he hath enacted it for succeeding posterity, & so it is διατάξις πνευματικὴ, a Canon or cōstitution of the whole *Trinity*. These are the parts, many in number, easie for proofe, and yet hard in the taske, onely in this respect, because of whatsoeuer shall be vttered by me in this discourse, that of *Solomon* is verefied. *Non valet quisquam dicere, ecce hoc recens est?* so many treatises there haue beene compiled, conferences had, bookes stuffed with proofes in this argument, to which nothing can bee added, and lesse hath beene answered: (*for an aunswere worse then silence, is lesse then nothing*) Notwithstanding, though *Quintilian* & *Seneca* do both of them repute it to be *tardi ingenii*, to set a mans wit working no further then his reading, I had rather in such a case, which stands vpō authority, *Sapere ex cōmentario* & to be wise by other mēs labours then *sapere præ commentario*, as some in this very point do, who, like vnto him, *Ezek.* 28. 3. taking themselues to be wiser then *Daniel*, (for he groūded his wisdom vpon books reading) prefer their owne fancy before all antiquity. My hūble request vnto you is, it might please you to cast off all preiudice either to the question in hand, or the party that handles it, and before I enter it, to ioyne with me in humble and heartie praiers vnto almighty God, that what shal be vttered by me his vnworthy Minister, may turn to his glory and to your instruction in Christ Iesu. In which prayer, &c.

Eccl. 1. 10

Ezech. 28. 3
Dan. 9. 2. &c

The Praier

The

The first thing I am to handle is the *prioritie* and *superioritie* of Bishops ouer their Clergie in this word (*Episcopos.*)

IT is Saint Paul's rule, that all things be done *decently* and in *order*, for where there is no *order* there can bee no *decency*: the best meanes for *order*, is when S. Pauls ἐντολὴ *commandement with authoritie*, is followed with S. Peters ὑποταγὴ *subordinate obedience*. No place doth *order* become better then the *Church of Christ*, which himselfe in the Canticles calleth *Acies ordinata*, *an armie well marshalled*, wherein euery company hath a Captaine, & both Captaines and companies are vnder one Generall. For ἰσότης ἐστὶν ἀναρχίας πρόξενος *equalitie in gouernment is the entertainer of confusion* saith the Philosopher, and that is no fit guest for the *Churches of the Saints* saith the Apostle. Wherefore, as the great shepheard of *Israel* professed of himselfe that he led his people, and gouernd his flocke with *two staues*, which *Zachary* the eleuenth, he called the one *bands*, and the other *beauty*: so the great clauiger of heauen which hath the *key of Dauid* that *shutteth and no man openeth*, *openeth and no man shutteth*, for his *Church gouernment* hath left two *keyes* in the 16. of Matth. the one *clauem scientiæ*, *the key of knowledge*, the preaching of the Gospell, which as the more essentiall part are the *bandes* of our function: *for that necessitie is laid vpon vs*, and woe vnto vs, saith Saint Paul, *if wee preach not the Gospel*, if wee turne not that *key*. The other of *power and iurisdiction*, which by distinguishing of functions, causeth as Saint Paul describes it, 1. Cor. 12. a singular decency

1. Cor. 14. 40.

Tit. 2. 15. 1. Pet. 2. 13.

Cant. 6. 36.

Arist. polit. 1. Cor. 14. 33

Zach. 11. 7.

Apoc. 3. 7. Mat. 16. 19. Luk. 11. 52.

1. Cor. 12. 14

in the Church of Christ: the one imposeth a duety *& hæc oportet facere*; there is *Zach.* his 1. staffe, (*bands*) the other maketh for the comelines of the regiment, *& hæc decet fieri*, there is *Zach.* his second staffe (*Beautie*) And as the *Father* and the *Sonne*, so the *holy Ghost* also would make it known, that as in his *dedit*, *Ephes.* 4. the guifts which he hath conferred vpon *Churchmen*, there is an *imparitie*; and some better then other *couet after the best guifts* 1. *Cor.* 12. so in this (*posuit*) the functions and offices of the Church, he hath appointed an *inequality*, and some to bee higher then others, not onely, that there be *ανθιφρονες* some to *gouerne*, some to *obay*, but that among the *gouernours* there should bee a *disparity* of honour in the 1. *Tim.* 5. some to bee aduanced with *double honour* in respect of others. This is the *proiect* of the whole *Trinity* for *Church gouernement*, and their *practise* was semblable. For *God* himselfe in the *olde Testament* in the *parity of Priesthood* alloweth an *imparity* of *gouernement*, one *Leuit* aboue an other, *Priestes* aboue them, and the *high Priest* chiefe of them all: So *Christ*, while hee liued on earth, of 84 whome hee appointed for the *generall seruice* which Saint *Luke Acts* 6.4. calleth προσευχὴν λόγου, the *ministration of the word*, hee selected 12. to bee the *principall* and *superior* to the other; which appeareth manifestly, *Act.* 1. For as an Apostles room became void, one of the 72, was chosen into his place: yea euen of those 12. there were, as S. *Paule* intitles them, *Summi Apostoli* the *chiefe Apostles*, by good coniecture those 3. *Peter*, *Iames* and *Iohn*, whom in the 2. to the

Ephes. 4. 7.

1. Cor. 12. 31

1. Cor. 12. 28.

1. Tim. 5. 17

Act. 6. 4.

Act. 1.

2. Cor. 11. 5.

Gal-

Gal. he calleth *columnas*, *Pillers*. For those 3. alone did our Sauiour make partakers of his transfiguratiõ on the mount, *Mat.* 17. and of his agony in *Gethsemanie*, *Mat.* 26. Which *Selection* did not so much expresse his loue to them more then the rest, as, which *Nazian.* well obserueth, argue their *περισσειαν prerogatiue & prehemminence* aboue the rest. An euident agment (or probable at the least) *Epip.* maketh therof, in that our *Sauiour* dignified them & not the rest *ἀξιώμασιν ὀνόμασιν* with *names* & *stiles* of *honour*, calling *Simon*, *Peter*, & *Iames*, & *Iohn*, *Boanerges*, the *sons of thunder*. So the *holy ghost*, after Christes ascention, first *Symbolically*, 1. Cor. 12, distinguisheth persons ecclesiasticall, placing some as the *head*, others as the *eyes*, others as the *feete*; all together like members of the body, with *equal concord*, but *vnequal dignity*, conspiring together for the safety of the whole. Secondly, *directly*, in the word *βαθμὸς* 1. Tim. 3. 13. which the *Geneua* hath not well translated, *They which haue ministred well*. For the words are *οἱ καλῶς διακονησαντες* Those wich haue discharged *the office of a Deacon well*, prapare vnto themselues, *βαθμὸν καλὸν* a *faire step* to ascend to a *higher degree*, as first to be *Presbyter*, and then *Bishop*, which taketh away that distinction of *Priority* in *order*; not of *degree*, as if the *calling Episcopall* were a *Nymerall*, not a *Munerall* function, a *Priority* in *order*, and not a *Superiority* in *degree*. *For* the word properly signifieth, a *staire* or *step*, as *Act.* 21. 35. *Paule* stood *ἐπὶ τῶν ἀναβαθμῶν*, vpon the *staires*. Which interpretation of mine, both *Councils* and *Fathers* do confirme: *Concilium African.* calleth the

Gal 2. 9.
Mat. 17. 1.
Mat. 26. 37
Nazian.
Epiphan.
Mat. 3. 16. 17.
1. Cor. 12. 12
1. Tim. 3. 13.
Act. 21. 35.
Con. Afric.

three functions ecclesiastical, of *Bishops*, *Priests*, and *Deacons*, τρεῖς βαθμοὺς the three *degrees* of the Church.

Sardic. *Conc. Sardicen.* No man may be called to be a *Bishop*, which hath not risen by euery βαθμὸν, *ad culmen Episcopatus*, *Conc. Calcedō.*

Chal. To reduce a *Bishop*, εἰς πρεσβυτερικὸν κλῆρον backe to the *degree* of a *Priest*, is *sacriledge*.

Nazi. vi. Atha. So *Nazian* speaking of *Athanasius* saith, that he had ἀξίωσιν ὑπερέχουσαν ἢ τῶν βαθμῶν τὸ τίμιον, as much *prebeminence* & *honor* for his virtue as by his *dignitie*, & *degrees*: Of Saint *Basill* also he saith, that he rose to his *Bishoprick*

Vit. Basil. τάξει καὶ νόμῳ πνευματικῆς ἀναβάσεως by the *order* and law, of the spiritual Ascent: which metaphor Saint *Hierom* himselfe vseth to *Nepotian*, if thou desire the

Hier. ad Nepot. office of a *Bishop*, *gaudeo de ascensu*, I reioyce at thy *Climing*: and of the same *Nepotian*, *fit Clericus, & per solitos gradus Presbyter.* In the infancy of the *Church* these *degrees* were not distinct, for they were not extant. The first that were made were *Deacons*. *Act.* 6.

Idem in epit. Nep. *Presbyters* there were none solemnelie ordeined (that we read of) tell *Act.* 14. 23. The *highest degree*, which was the *function Episcopall*, the *Apostles* reserued vnto themselues a long time, and that for 3. maine reasons.

Act. 6. 6. Ibid. 14. 23. First, there was *no Church established*, and but a few at the first conuerted, wherefore all their whole labor they bent in turning the first *key*, to open that *dore of faith Act.* 14. 27. namely the conuersion of

Ibid. 14. 27 1. Cor. 16. 9 the Gentiles, which the *Apostle* 1. *Cor.* 16, calleth a *great dore & effectual*, & al the help they could make either by *Prophets*, *Euangelists*, *Coadiutors*, *Pastors*, *Doctors*; *Planters*, *Waterers*, or whatsoeuer was little e-

nough

enough for *that worke.*

Secondly, after the conuersiō of many people, euē in *setled churches*, they hastned not to place a *Bishop*, for ὑπὸ μίγα δένδρον γίνεται. No great thing is suddenly brought to passe, saith *Nazian*, and a *Presbyter* fit to make a *Bishop*, is hardly found, said a *Carthaginian Bishop* in an open *Synod: Nam hæc idoneus quis?* saith Saint *Paul*, (though our *Church* here, for a long time doubled the *Echo* with a *quisquis*) The rule therfore of the Apostle beeing vnto *Timothy*, that in no ease he should take him that was *Neophytus*, a *new conuert* and make him a *Bishop*, of them the *Church* was at that time full; euen for that cause, also they abstained. Nazian. Aurelius. 2. Cor. 2. 16 1. Tim. 3, 6.

Thirdly, few being found fit for that high calling, the Apostles left some *Churches* to be gouerned by *Presbyters*, (reseruing stil the *highest command* to them selues) but when they found that *humour* whereof *Saint Iames* speaketh that *euery man would be a maister*, (like *Plinie* his *Amphisbæna*, a *Serpent* which hath a head at each end of her bodie, both striuing which should be the *maister-head*, in the mean time toiles the body most miserably, & in the end rēts & tears it selfe most lothsomly) finding I say, those 2. effects which vse to follow *Parity* & *Plurality*, viz. *dissention & confusion*, it was generally decreed, as *Hierom* confesseth, *Vt vnus cæteris superponeretur*, that one should be placed aboue the rest to gouerne both *Presbyters* and *Flocke*, and that the whole care of the *church*, *ad vnum pertineret* should belong to one, & he should be stiled by the name of *Bishop*: particularly, ouer this *Clergie* here assembled, *Timothy*, who is subscribed in Iam. 3. 11 Plin. nat. hist. Hieron. in Tit. c. 1. & epist. ad Euagr.

the end of that second epistle τῆς Ἐφεσίων ἐκκλησίας πρώτος ἐπίσκοπος χειροτονεῖται *The first Bishop of the Church of Ephesus by imposition* of hands *ordained*: and so was *Titus* also stiled *Bishop of Creta*, as in the subscription of that *Epistle* appeareth. Yea but these were S. *Pauls Bishop* (say some) and betweene them and ours a great *disparitie*. True, 1. For *varietie of guifts* and graces of the spirit. A maine difference, as much as betweene λόγος σοφίας and λόγος γνώσεως, 1. Cor. 12. 8. their know-
1. Cor. 12. 8. ledge for the most part *infused* by *speciall Reuelation*, ours *acquired* with much *study* and *industry*.

2. In respect of the *honour* and *reuerence* which their *Clergie* and *flocke* performed to them. A great
1. Cor. 5. 13. difference; ye see Saint *Paul* describes it, 1. Thes. 5. to be ὑπερεκπερισσοῦ more then a superabundant awe and loue.

For *maintenance* they and wee somewhat semblable, theirs impeached by *persecution*, ours exhausted by *Sacriledge*.

It is a pretty obseruation (though a sharpe one) which a *Romish* writer of the *Church* story long since
Fasc. Temp anno. 1426. made, that the worde *Conscientia* hath had very ill lucke, in the *Church* of *Christ*, it could neuer yet bee at once in *full Syllables*; in the *Apostles* times, when there was *Con* and *Sci*, a *deuout* and a *learned Clergie*, then *entia* was defectiue, they had the *indument* of the Spirit, but no *indowment* of possessions: Afterwards when there was *Con* and *Entia*, a *religious* (yea a *superstitious*) and a very *rich* Clergie, then *Sci* was failing, they were not then the learnedest men: And in my time (saith hee) *Con* and *Sci* are both gone,

and

and (like *Philopœmenes* armie in *Plutarch*, which had neither *head* nor *feet*, but whole *belhe*) they bee all *Entia*, they haue all the *Honours*, all the *Manners*, and all the *fatte* of the land: But with vs again it is come round, for now that wee haue *Con* and *Sci*, a *learned* (God be thanked) and a *religious Clergie*, the *Entia* are gone, our maintenance is embeaseled, our honors enuied: yea, euen that poore *Ens & vnum* which by *Gods* and the *Kinges* fauour wee enioy, was of late cast whole into the *Kinges* mercy, as if they would haue made vs *Non-Entes*. But the *authority* and *preheminence* ouer the *Cleargie*, is, *all one* in *them* and *vs*, they receiuing it from the *Apostles*, and *wee* deriuing it from *them*: which is manifest in *two* principall things, wherein the *Bishops* then, and *wee* now, are *Superior* vnto the other *Clergie*, which for your better memory may be reduced to two words each very like to other, τὰ ἐπίλυσις & ἐπίτριψις.

Plut. in Philopœ.

First, *Collation of Rewardes*, which Saint *Paul* calleth *Ordination*, *Tit.* 1.5. (the highest honour that a *Bishop* can reward a Scholler of desert withall, to make him a *Priest* of the *High God*.)

Tit. 1.5

Secondly, *Iudiciall Censure*, in their *Consistorie* & *Visitation*, not of the *Flocke* onely, but of the *Pastors* also: both which *Iurisdictions Distributiue* and *Correctiue*, the *Apostles* kept vnto themselues, till they appointed *Bishops* either *Substitutes* in their absence; or *Successors* after their death. In the *church* of *Thessalonica*, where there are many νουθετοῦντες & προϊστάμενοι, both *Preachers* & *Gouernors*; yet saith Saint *Paul*, *If any man obey not our sayinges*, note him by a letter, &

1. Thes. 5. 12
2. Thes. 3. 14

shall I come vnto you with a rod? saith he to the Corinthians, which *Church* had many *Presbyters*; there is the *Censure* reserued. For the other, *Philip* though full of the *holy Ghost* and of *power*, hauing preached and conuerted many in *Samaria*, yet had no authority to *lay hands* vpon any, but the *Apostles* were faine to send, from *Hierusalem*, Peter and *Iohn* to do *that office*, there is *Imposition of hands* reserued: both these they conueyed vnto *Bishops*.

1. Cor. 4. vlt.

Act. 8.

First, for *Ordination* by *laying on of handes*, in this *Church of Ephesus*, there were many *Presbyters* long before *Timothie* was appointed their *Bishop*, yet Saint *Paul* sent him of purpose to *impose handes*. 1. *Tim.* 5. 22 and for that intent also he left *Titus* in *Creta*. Neither would the *church* of *Christ* succeeding, admit any other but *Bishops* to that businesse, as not iustifiable for the *Presbyters*, either by *Reason*, *example*. or *Scripture*.

1. Tim. 5. 22

Tit. 1. 5.

First for *Reason*, it is a rule which admits no contradiction, saith the *Apostle*, that he which *blesseth* should bee *greater* then hee which is *blessed*, (taking it for the *benediction*, which is *ex authoritate*, not *deuotione*, for the *subiect* may *blesse* the *Prince*, & man *blesseth God* in heartie deuotion, but the *blessing* of authority comes from the *greater*, as *honour* is in him that *confers* it, not in him that takes it. And this is Saint *Ambrose* his reason.

Heb. 7. 7.

Ambros. in 1. Tim. 3.

Secondly, for *example*, not one to bee shewed through the whole story Ecclesiasticall, that any besides a *Bishop* did it. If some one of the inferior ranke presumed to doe it, his Act was reuersed by the

Church

Church for vnlawfull (as in the caſe of *Colluthus*, a *Presbyter* of *Alexandria*, whereof *Athanaſius* and *Epiphanius* doe both make mention, who took vpon him to *giue orders*, for which both himſelfe was cenſured, and what he did was reuoked, and they receiued as meere *Lay-men*, (and no otherwiſe vnto the communion, whome *he* had *ordered*. Athanaſ. Apol. 2 in li. teris Preſ. Marit. Epiphan. Hareſ. 69.

Thirdly, for *ſcripture*, there is none, either of *Holie men*, or of the *Holy Ghoſt*, not *holy men*, for all the *Fathers* ὁμοθύμαδον, with one conſent do contradict it. *Chryſoſtome* vpon the 1. *Tim.* 3. and 4. *Theodoret* vpon the ſame places, *Oecumenius* vpon 1. *Tim.* 5. *Ambroſe* is peremptory, that it is neither *Fas* nor *Ius*, conſonant, neither with *Gods* nor *mans* law, that any beſides a *Biſhop* ſhould doe it. Yea, *Hierom* himſelfe who ſetteth a *Preſbyter* like him in *Sophocles*, ὀυ' ἀκρων δαμαλιων, & aduanceth him as high as he can to make him go *æquis ceruicibus* with a *Biſhop*, yet takes him this one peg downe, *Excepta Ordinatione, what is it* ſaith hee, *that a Biſhop doth which a Presbyter may not doe, ſauing Ordination?* No *ſcripture* of the *Holy-ghoſt*, either *analogically* by conſequent or *directly* by precept: For *analogie*, none but the *Apoſtles* did it, or might do it, (as before you heard) *not directly*, for to what *Preſbyter* was the authority committed as a *Presbyter?* vnto *Timothy* a *Biſhop* of *Epheſus* it was ſaid (*lay handes haſtily on no man*) And to *Titus* a *Biſhop of Creta*, *I haue left thee here to ordaine presbyters.* Chryſoſt. Theodoret. Oecumen. Ambroſ. vbi ſupra. Hieron ad Euagr. Aiax flagel. 1. Tim. 5. 22 Tit. 1. 5.

But to each of theſe there is an *obiection*, Firſt, for *example*, that of *Ananias* Act. 9. who being neither *Apoſtle* nor *Biſhop*, onely a *Diſciple*, *laide his hands* vpon Act. 9.

Paul

Paul, and had a *commission* for it. True, but they were *Manus curatoria*, not *confirmatoria*, as appeareth ver. 12. to restore his *sight*, not to giue him his *functiõ*. Els should hee haue beene first actually consecrated an *Apostle of Christ*, before hee had beene baptised into *Christ*, which was verse 18. Secondly, for *scripture*, *Saint Pauls* precept seemes to imply a practise of *consecratiõ* by the *Presbyteri* in those words *(neglect not the grace which is in thee, and was giuen thee [cum impositione manuum Presbyteris]* faire colours in show, but they will not hold. Shall the *Fathers* be iudges? They all, with one consent, interprete the *Presbytery* by the *Prelacy*, that is by the *Bishops*, for they onelie (say the *Fathers*) may do it. Shall moderne writers & the best of them, *Maister Caluin (presbyterii)* not the *Colledge*, saith he, is here meant, (for the *Bishops* had then and after *a Colledge of Priestes* to assist them in their sacred busines, which Saint *Hierom* calleth *(Senatum Ecclesiæ)* but the *office*, as it *Paul* shoulde haue said *(neglect not the grace which was giuen thee, when by imposition of handes* thou *wert made presbyter)* which interpretation he borrowes from *Saint Chrysost.* Shal Saint *Paul* himself determine it? In the second Tim. 1.6. *(Stirre vp*, saith he, *the grace which is in thee by the laying on of My hands)* So that eyther Saint *Paul* was himself, that whole *Presbyterii*, as hauing in him (being an *Apostle*, which *Bishops* also haue) *all the functiõs Ecclesiasticall*, as the *Philosopher* speaks of *anima rationalis*, that it hath in it all the inferiour faculties both *sẽsitiue* & *vegetatiue*: or at least he was principal in the action, & without him it might not be done. Which

Vers. 12.

Vers. 18.

2 Tim. 4. 14.

Hierom in Esa. 3.

2. Tim. 1. 6.

were

were it so, (yet *Master Calvin* stands resolute that S. *Paul* alone did it) it preuents a third obiection taken out of the 4. *Carthaginian Councell*, where there is a *Canon* that when a *Bishop laies handes* to giue *Orders*, all the *priests* present do withall lay their hands *iuxta manum Episcopi*. True, First (*iuxta manum*) so that the *Bishops* hand must necessarily and first bee on. Secondly there is in scripture a twofold χειροτονία, or stretching forth of the hand, the first, extended to *cõsecrate* and *blesse*. So did the *Patriarchs* and *priests* in the old testament: our *Saviour* and his *Apostles* in the new. The other, stretched out, *ad testimonium*, for *a witnesse* and *assent*. The *Bishops* hand is the first, for that *blesseth* and *consecrateth*, the *presbyters* assisting do with their hands *testifie* and *approue* what hee doth. How will that appeare? *demonstratiuely*, because if there were an error in the *ordination*, as that a man, either insufficient for learning or scandalous for life, or otherwise Canonically impeached, were admitted into *Orders*, the *Bishop* only was censured, the assisting *presbyters* neuer called in question: whereof the examples are infinite, & therfore the *diuines* haue very well obserued out of that place, 1. Tim. 5. 22. (*lay hands hastily on no man*) that the *Bishop* as hee hath *manũ porrigendã* he only hath authority to *impose hãds*, so he hath also *manum corrigendã* (as if S. Basil speaketh) he hath χεῖρας ἐυχειρεῖς hands too *hasty* and *easie* for admittance into *orders* without triall and testimony, his hand onely is to bee corrected. For σὸ κοινωνεῖς it is *thou* Timothy (not the *Presbyters*) that communicatest with their sinne whom *thou* so admittest. So then

Coluin. Inst. lib. 4. c. 6.

Exod. 29. 1

1. Ti. 5. 22

ſince neither the error was imputed vnto the *Clergy* aſſiſtant nor the *Cenſure* inflicted vpon them, the cõcluſion is ſound, therefore the authoritie not committed vnto *them*. Whereupon ſome, becauſe if they grant *Impoſition of hands*; they ſee a *ſuperioritie* muſt needes follow, haue therefore done as it is recorded of a *Painter* in the time of *Queene Mary*, who hauing drawne *King Henry* the 8. againſt the *Queenes* comming through the Cittie in *triumph*, with a *Bible* in his hand, beeing checked by a great *Counſellor* of *State*, and willed to wipe it out, becauſe he would be ſure to leaue no part of the booke viſible, hee wiped out *Bible* & hand withall: ſo they, with the *ſuperiority* haue remoued alſo the *Ceremony*, inſomuch that in ſome *Churches*, as it is well knowne to your *Maieſtie* when they admit any into *Orders* they *ſhake hãds* with them; as bidding them welcome into their cõpany, grounding it vpon a text of *Scripture* (to ſay no more) wrongfully interpreted Gal. 2. 9. where it is ſaid that the 3. chiefe *Apoſtles* gaue vnto *Paul* & *Barnabas*, *dextras ſocietatis*, *the right hands of fellowſhip*, as if they at that time had either giuen or confirmed vnto them their function. Where, as the truth is, that the *Apoſtles* finding the doctrine of *Paul* and *Barnabas* to bee all one with theirs, and alſo their preaching very effectuall in conuerting many to the faith, thervpon they entred a *Couenant* that *Paul* and *Barnabas* ſhould take the charge of the *Gentiles*, and they themſelues would be *Apoſtles* of the *Circumciſion*, and vpon this they *ſtrooke hands*. But *Paul* and *Barnabas* Acts 13. 2. receiued alſo impoſition of hands at *Antioch*:

For in Act. and Mon.

Gal. 2. 9.

Act. 13. 2.

If before they came to the *Apostles*, (as some thinke) then this shaking of hands (be it for *ordination*) was superfluous: If after (as others more probably coniecture) then were this defectiue. The truth is, that the *Apostle Paul* receiued not his functiō by hands either *imposed* or *strooken*, but by *especiall reuelation*, Galat. 1.1.2. The hands imposed Acts 13. were *commendatiue*, the right *handes strooken* Gal. 1. were *stipulatiue*, and therefore *no meane Presbyterian*, the *Professors* of *Berne* wisheth *Imposition of hands* in *consecration* to bee retained, as signifying 4. things fit for a Minister: for some of them will haue *Ceremonies* to bee *significant*: And so much shall serue for the first part. We come now to the second; that is, to *Correctiue iurisdiction*, which *Saint Paul* to *Titus* 1.4. in one word calleth ἐπιδιόρθωσιν *a setting of things to rights*. *Correction iudicial* is either *Correctiue* or *Coactiue*, either restraining, where there is too much forwardnes, or inforcing where there is a slacknes, this the *Rod*, that the *sword Apostolical*. *Veniam ad vos in virga?* 1. Cor. 4 there is the *Rod*, *vtinam abscindantur qui perturbant vos*, there is the *sword Apostolike*, Gal. 5.12. Both these the *Apostles* kept in their owne hands; as will appeare, for example in the *Church* of *Corinth*, where there were many excellent *Preachers*, *Presbyters* of eminent gifts, yet none of them could proceede against the *incestuous offender*, before they had receiued a *Commission* from *S. Paul*, who being offended, that they had no sooner informed him, *Iam iudicaui* (saith hee) as soone as he heard it [*I haue already decreede to deliuer him to Satan*] He did not say decreed that *you* shal de-

Tit. 1.4.

1. Cor. 4.21.

Gal. 5.12.

1. Cor. 5.

liuer him: and therefore willeth them in the name of *Chriſt* and *his ſpirit* (that is *his authoritie*) beeing with them to execute that *his decree*, and deliuer him vp, whether by *excommunication* or *corporall infliction*, is not to this purpoſe. But where they placed *Biſhops* vnto them they tranſmitted the ſame *preeminence*. *Againſt an elder receiue no accuſatiõ*, ſaith S. *Paul* to *Timothy*, he ſaith not againſt a *Co-Presbiter*, as his equal, but he ſpeaketh vnto *Timothy* a *Biſhop*, as a *Iudge* of *Presbyters* ſaith *Epyphan*. In particular, if any of the *Clergy*, do ἑτεροδιδασκαλεῖν, preach any other doctrine then that which is ſound, *prohibe*, command him not to do it. If any of thẽ do preach prophanely or bablingly, *cohibe*, reſtraine him, that their doctrine ſpread not to further hurt. If *Timothy* might not thus *cenſure alone* (which is the opinion of ſome) without the conſent of the *bench*, what needed that dreadful charge vnto him, 1. Ti. 5. 21. *I charge thee before God, Chriſt Ieſus, and his elect angels that thou proceed in this order, without preiudice* or *partiality* (the two cut-throats of all vpright proceedings.) For had he bin to ſit in the *Conſiſtory*, only to cap voices, himſelf hauing no *negatiue*, ſcarſe a *caſting voice*, alotted him, what feare might be either of *his preiudice* to the cauſe, or *partiality* to the accuſed ſithence that, as in Arithmetike, the number of voices do there ouerſway, and not the waight of reaſon. Again of al *presbyters* is expected the ability, & to ech of thẽ cõmitted the authority τοὺς ἀντιλέγοντας ἐλέγχειν to cenſure gaine-ſayers, but with force of argument, not in place of iudgement. For vnto *Titus* alone, a *biſhop*, was that πᾶσα ἐπιταγὴ that *vniuerſal authority*

1. Tim. 5. 19

Epiph. lib. 3 Hær. 75.

1. Tim. 1. 4. 2. Tim. 2. 16

2. Tim. 4. 1

Tit. 1. 9.

Tit. 2. 15.

2.15. commended, both for *pulpit & Consistory*, [*for I haue left thee at Creta to redresse things amisse*] saith the *Apostle* vnto him Tit. 1.5. For particulars if any preach otherwise then becomes him δεῖ ἐπιτιμᾶν it is *thy* duty to put him to *silence*, Tit. 1.10. & ἐλέγχειν *reproue some of them sharply*, as the word signifieth, euē with *cutting them short*, that their vnsound doctrine infect no further. And againe, if an *Heretique*, after the first and second admonition recant not παραιτοῦ *auoid him*, that is excommunicate him, Tit. 3.10. To say this authority was committed vnto either of them as *Euangelists*. Tit.2.15. Tit.1.5. Ibid.v.10. Tit.3.10.

First, that is but a coniecture, for there is as good proofe that *Timothie* was an *Apostle*, as that he was an *Euangelist*: for he that saide vnto him, 2. Tim. 4. 5. *Fac opus Euangelistæ, Doe the worke of an Euangelist*, (which is the ground of that gesse) the same said also of him, 1. Cor. 16.10. *Operatur opus Domini sicut ego Hee worketh the Lordes worke euen as I*: And wee all know that Saint *Paule* was an *Apostle*. 2.Tim.4.5. 1.Cor.16.10

Secondly, the worke of an *Euangelist* ceased with the function, as being but temporarie and personall, but these things which Saint *Paule* inioynes to *Timothie* as a *Bishop*, must remaine in the *Church* gouernment, to perpetuall succession. For so she *Apostle*, 1. Tim. 6.14. *chargeth him before God and his sone Christ, that he keepe these iniunctions withthout staine, or change, till the comming of our Lord Iesus Christ*. Which *Timothy* could not performe in his owne persō, who (as the *Apostle* knew) could not liue so long: therefore as Saint *Ambrose* we obserueth, it is spoken to *Timo-* 1.Tim.6.14. Ambrof. in Tim. cap. 6.

thie a *Biſhop*, as a precept for thoſe that ſhould *ſucceed* him in the ſame function. Much leſſe were they impoſed vpon him as a *Preſbyter*; for though the names in ſcripture bee often confounded, yet the functions are diſtinct. For in the 24. of Matthew, Verſe 45. *hee* that was appointed *Rector ſuper familiam*, *Steward of the houſhold*, vnder the chiefe Lord, was in the 49 verſe, called ὁμοδοῦλος, a *fellow ſeruant* with the reſt of the Meany: all ſeruants vnder one Lorde, but yet ſome ſuperior to other in *Office*. In the *Ciuile* ſtate being more familiar vnto you, this diſtinction will be more apparant. For the ſtile of *Baron* is a title belonging to men of great *Honor*, and of noble birth, but yet communicable to men ſcarſe of mean *Worſhip*: Yea, euen in that *honourable* ranke, both *Earles* & *Lords* are called *Barons*, yet their places & dignities *vnequall*: euery *Earle* being a *Baron*, but euery *Baron* not an *Earle*. So in this caſe, both *Biſhoppes* and *Prieſtes*, in reſpect of that generall ſeruice to our Lord, the *Diſpenſation of his word and myſteries*, are all *Presbyters* and *fellow-Presbyters*, but the ſtiles being communicable, the termes are not conuertible, for euery *Biſhop* is a *Presbyter*, but euery *Presbyter* is not a *Biſhop*. For S. *Peter* calleth himſelfe a *Presbyter* 1. Pet. 5. 1. and yet he was an *Apoſtle*, the community of names confoũd not the offices. Neither ſhall we euer read, that any of thoſe thinges inioyned by *Paul* to *Timothie*, were committed to *Presbyters*, either to a ſingular perſon, or to a whole *Colledge*, where there was not a *Biſhoppe*. Whereupon the very ſame authority, both of *Ordination* and *Iuriſdicti-*

Mat. 24. 45

1. Cor. 4. 1.

1. Pet. 5. 1

on, the *Churches* succeeding reserued to their *Bishops* onely. I *maruaile*, saith *Hierom*, *that the Bishop of the Dioceſſe, wherin Vigilantius is a Presbyter, doth not crush that vnprofitable veſſell with his Apoſtolique rod.* And *it is thy humility*, saith Saint *Cyprian to Rogatianus a Byſhop, that thou wouldeſt complaine to me of the contumelie offered vnto thee by a Deacon, whereas thou mighteſt pro Epiſcopatus tui vigore & Cathedræ authoritate*, that is, *through the ſtrength of thine office, as thou art a Byſhop, and the authority of thy chayre, haue power ſufficient to reuenge thy ſelfe on him*: And therefore willeth him that if the *Deacon* do ſtill perſiſt in that his malapert cariage, he ſhould either *deponere or abſtinere*, *Depoſe him from his Miniſterie, or ſuſpend him at his pleaſure*. And thus much of the *ſuperiority of Byſhoppes* ouer their *Clergie*: the nature whereof, what it is you ſee.

Hieron. ad Riparium.

Cyprian ad Rogat.

Wee muſt now come to examine the *authoritie*, whereon it is grounded, and that is, in theſe words, *Spiritus Sanctus*, the *Holy-Ghoſt*. For his *authoritie* runs through all the partes, as in the beginning I tolde you, Of his immediate deſignement, of any to the place, we ſpeake not yet, though ſome refer the calling of *Timothie* to his *Biſhopricke*, vpon thoſe words, [*per prophetiam*] thereunto. *Oecumenius* vpon that place, infers that generall concluſion, that *Biſhops* were not made χὶ δν pell-mell, at all aduentures; but by the commaundement of the *Holy Ghoſt*. Wee ſpeake of their appointment, by men indued with the *Holy ſpirit* from aboue that is, the *Apoſtles*, (for euerie ordinance Apoſtolick, we take to be the acti-

1. Tim. 1. 18 Oecumen. ibid.

Luc. 24. 49.

on

on of the *Holy Ghost*) In triall whereof wee will follow M. *Beza*. Surely, saith he, *Si ab ipsis Apostolis profecta esset &c. If I could finde this superiority of a Bishop ouer the rest of his Clergie, to haue proceeded from the Apostles, I would not feare to attribute it Diuinae in solidum dispositioni, wholy and fully to the diuine Institution*; Let vs then ioyne that Issue. Saint *Augustine*, shall begin. *That which the whole Church retaineth, & no Councel hath first decreed, and was neuer altered, must be beleeued to bee an Apostolicall ordinance.* Now for this particular, Saint *Hierom* himselfe confesseth, that not one *Church* onely, but the whole world decreed the superiority of *Bishops, Vt vnus cæteris superponeretur*. As for a *Councel* that first erected it, there is none. The Canons, which for the antiquitie of them, are called *Apostolorũ Canones*, distinguish the 3. *Degrees* as we now haue them. The *Nicene Councel*, which is the first generall we haue in print extant, reckoneth them in the same order, with the same prerogatiues, and establisheth them to be continued according to the ancient and former custome, with this short Aphorisme, τὰ ἀρχαῖα κρατείτω. For *alteration*, there was none for 1500. yeeres together; vntil young *Iosua* his emulation, enuying that some had the *Key of Knowledge*, more then other, [*Enuiest thou for my sake?*] ioyned with *Corah* his repining, that some had the *Key of power and iurisdiction* aboue orhers: [*You take too much vpon you, Moses and Aaron.*] I say not for 1500. yeeres, did any Church alter that Gouernment or opinion: perhaps a pidling Heretique or two, *Theobulis* in the *church of Ierusalem*, and *Ae-*

Ad tract de diuersis grad. cap. 23

August. de bapt. contra Donat. c. 24 lib. 4.

Hier. ad Euag.

Can. Apost. vbique. Nicen. Con. 4. Can. 6. &c. 7.

Numb. 11. 29.

Numb. 16. 3

rius elle-where, fancied vnto themselues a *Parities*, but their ground was *Malecontentment*, as *Eusebius*, and *Epiphanius* both witnes, because they could not be made *Bishops*, which they earnestly affected. *Egesippus*, the ancienst *Historian* cited by *Eusebius*, hath branded *Thebulis*, with a marke that will not out, while there are bookes extant, viz. That the *Church* of *Ierusalem*, remained no way infected with error, in so much, that shee was by men stiled a *virgin*: the first that corrupted her was *Thebulis*, because he was not made *Bishop*. So that by Saint *Augustines* inference, the *Institution* is *Apostolicall*, and therefore by M. *Beza* his concession, *Diuine*. But this is perhaps but an oblique, and indirect proofe.

Epiph. hær. 75. Egesip. apud Eus. lib 4. cap. 22.

Surely, we are no *Arcadians*, to fetch our *Pedegree* from beyond the Moone: shall *Histories* of fact, or testimonies of the auncient, be our *Heralds* for record? *Eusebius*, the most auncient of the *Historiographers*, that wee haue, for 300. yeares succession nameth the persons, and calculateth the times of the *Bishops* of foure principall *Churches* of the world; *Ierusalem*, *Antioch*, *Rome*, and *Alexandria*: *Socrates*, and *Theodoret* the rest, who lineally succeeded the *Apostles* in those *Sees*, vntill the *Councell* of *Nice*, who with 314. *Bishops* more subscribed vnto that *Generall Councell*. And that which *Eusebius* witnesseth of those foure, the same doth *Irenæus*, more auncient then he, by almost two hundred yeares, instifie to bee the case of all the *Churches* in the world, that the *Bishops* then gouerning, could deriue their succession from them, to whom the *Apostles* by

Euseb. hist. Eccl. sparsim

Socrat. Theodor.

Iren. l. 4. ca. 63.

hand, deliuered the said *Churches*, to gouerne in euery place. Which certaine succesiue propagation, Saint *Augustine* maketh the maine roote of Christian societie: and *Tertullian*, the maine proofe of true doctrine. And here if I would seeme ambitious, in heaping Authors, I might goe downeward from *Irenæus*, though the whole course of the Fathers, delineating this succession, and thereby trouble rather your patience, then mine owne memorie.

Aug. ep. 42. 1.

Tertul. de prescript.

The best course therefore to determine this question, in this short time allotted mee, wil bee, as I think, if we make *him* the *vmper*, whom they make our *accuser*, that is S. *Hierom*, whom M. *Beza*, with others doe principally relie vpon. *Nam cui notior?* For *who*, saith *Beza*, *was better acquainted with the Historie of the age succeeding the* Apostles, *then Hierom?* Yes surely, a dozen more in print, of as great note and truth, as hee; who all concord the *Succession*, and *Superioritie* of *Bishops*, to bee Apostolicall. But what saith *Hierom*?

Page 145. in resp. ad Sar.

First, hee will haue this same *Excelsiorem gradum*, of *Bishops* ouer the *Clergie*, to beginne in *Alexandria*, *a Marco Euangelista, after Saint Marke the Euangelist*, (for they would make the preposition to bee exclusiue) as if in Saint *Markes* time, neither that *Prelacie* was heard of, nor then else-where, but in the *Church* of *Alexandria* onely. VVell, could *Bishops* goe no higher for their *Superioritie*, they neede not bee ashamed of their progenie: for Saint *Marke* dyed, and *Annianus* presently succeeded

Hier. ad Euagr.

Euseb. lib. 2. cap. 24.

him,

him, sixe yeeres before the death of either Saint *Peter*, or Saint *Paule*: thirtie fiue yeares before the death of Saint *Iames* the *Apostle*: fortie fiue yeeres before *Simon Cleophas*, who was one of our *Lordes* disciples, of whom we reade, *Luke*, 24. Who was *Bishop* of *Ierusalem* after Saint *Iames*: and therefore made *Bishop*, because hee was our *Lordes* kinsman, as *Eusebius* witnesseth. So, that this *Superioritie*, (though it began, as they say in the next Successor to Saint *Marke*) was extant in the *Church*, these *Apostles*, *viuentibus*, *videntibus*, *approbantibus*, liuing, seeing, approouing it: (for silence argues, if not an approbation, yet no dislike) But *Hierom* confesseth, that Saint *Marke* himselfe, the interpreter of Saint Peter, (for the *Gospel*, which beareth Saint *Markes* name, hee receiued from Saint *Peters* owne mouth, as some write) was the first *Bishop* of *Alexandria*. And were there *Bishoppes* onely in *Alexandria*? No, for *Hierom* also witnesseth that *Iames* the iust, our *Lordes brother*, was the first *Bishop of Ierusalem*, and so ordayned by the *Apostles*, presently after our *Lordes* passion. Yea *Bishops* doubtlesse, but not *Superiors* ouer their brethren before that time, which was after Saint *Marke*. *Ignatius*, who as *Hierom* himselfe recordeth, conuersed with the *Apostles*, and saw *Christ* in the flesh (by good likely-hood, as some thinke, one of those fiue hundred brethren, of whome Saint *Paule*, 1. Cor. 15. 6. speaketh) Or, rather, as *Ignatius* of himselfe witnesseth, euen then, when *Christ* sayde to his Disciples, *Handle mee and see, for a spirit hath not flesh*

Luke 24

Euseb. lib. 4 cap. 22.

Hieron. procem. in Euang. Matthei.

Hieron. de scriptor. Eccles. in Iacobo.

Hieron in Ignatio.

1. Cor. 15. 6

Ignat. ad Smyrn.

and bones &c, Luk. 24 9, the second *Bishop* of *Antioch* after Saint *Peter*, writeth to the *Antiochians* (for amongst them hee was a *Presbyter*) to remember *Euodius* their *Bishop*, who first receiued from the *Apostles*, τὴν ἡμετέραν περιωπὴν the *Pralacie*, and *Superioritie* aboue vs: for *Episcopus est sacerdotum Princeps*, saith the same *Father* els-where. And afterwards, when himselfe came to bee *Bishop* of the same *Church* (beeing caryed to *Rome* to bee martyred for his profession) hee writeth vnto the *Pastors*, and *Cleargy* of *Antioch*, that they would be dilligent in feeding the Flocke, committed vnto them, vntill God did shewe vnto them, τὸν μέλλοντα ἀρχιεπίσκοπον, him that should *rule ouer them* after his death. But in his Epistles, *ad Sarsenses*, inioyning in particular each order his subiection: *Presbyters*, be obedient to your *Bishop*; *Deacons*, be subiect to your *Presbyters*; and Lay-men to all: His conclusion is very pathetical, *My soule for theirs, who obserue this order, the Lord will be alwayes with thē*. This was blessed *Ignatius* to whom our *Saviour* appeared, and spake in the flesh: And *Clemens* of *Alexandria*, in a Story that hee rehearseth of S. *Iohn*, reporteth that the said *Apostle*, after his returne from *Pathmos*, in some places where he came, made *Bishops*, and chose into the *Cleargie*, such as the *Holy-Ghost* thought fit: and vpon occasion of a yong man, of whom he tooke especiall liking, turned vnto a *Bishop*, who was as the story speaketh, ἐπὶ πᾶσι τοῖς κατ' αὐτοὺς *Superior, or set ouer them al*, committed the youth to his Custodie: which *Bishop* after his returne, he called *Caput illius Ecclesiæ*, the *head of that*

Ignat. ad Antioch.

Idē ad Trall.

Ignat. ad Antioch. Idem ad Sar.

Euseb. lib. 3. cap. 23.

Church

church. Yea *Hierom* himselfe acknowledgeth, that vnles to the *Bishop* there be giuē *Exors quadam & ab omnibus eminens potestas, an extraordinary & peereles prehe-minence aboue the rest, tot essent schismata, quot sacerdotes, there would be as many schismes as there are Priests*. And this shal serue for the first obiectiō out of *Hierom*, But the second is that which they vrge most, for that seemeth to strike home; namely, that this *Maiestie* of *Bishops* came rather *ex consuetudine Ecclesiæ*, by the *Churches custome, quam Dominica dispositionis veritate, then by the truth of the Lords ordinance*. Some, I know both *Papists* and *Protestants*, are so angrie with *Hierom* for this, that they ranke him with *Arius* in the number of ranke *Heretickes*, as maintaining by this speech, the *Paritie* of Ministers; A wrong to that *Father* doubtles. For what Church meant he to whose custom he ascribed it, the church in the Apostles times or after? If in the Apostles times, shall we thinke S. *Hierom* would fasten vpō them such a crime, as that they would erect such an office contrarie or not cōsonant to their *Maisters* prescript? And yet it is certaine he meant of that *Church*, for in the same place shewing what occasioned this *Prehemincnce* of one aboue the rest, hee saith, it began when the Diuell made that faction in the Church, that one would say, *I am of Paul, & another I am of Apollos, a third, I am of Cephas, and another I am of Christ*, and this was as appeareth 1. Cor. 1. in the *time* and *prime* of the Apostles. Yea indeed, *Hierom* is direct, that the suppressing of schismes occasioned the first sourse and erection of *Bishops* as the best remedy against them.

Hier. adu. Lucifer.

Hier. in tit. 1.

Hier. ibid.

1. Cor. 1.

And whē were *ſchiſmes* more rife thē in the *Apoſtles* times? There is no *Church* to whom Saint *Paul* writeth an Epiſtle but hee complaines of them. Where, by the way, two thinges wee may obſerue here hence by this occaſion of Saint *Hieroms* ſpeech. First that of Saint *Cyprian*, that this maligning the ſuperiority of *Biſhops*, is an infallible note of *Schiſmatikes*. For as you might know, that *Demetrius* & his fellow *Goldſmithes*, by raiſing a tumult againſt *Paul*, were *Dianaes tradeſmen*, becauſe they foreſaw if *Chriſt* were preached, downe muſt *Diana*, & withal *their gaine*: ſo may we deſcrie who are inclined to *Faction* by their ſpurning againſt this *ſuperiority*, becauſe if *Biſhoppes* be raiſed, their *Schiſmes* muſt bee ſcattered. Secondly, if aduancing of *Biſhoppes* bee the ſuppreſſing of *Schiſme* (as their owne author affirmeth) and *Saint Paul propheſieth* 1. Cor. 11, *Oportet hæreſes eſſe, that there muſt and will be hereſies & Schiſmes* while the world ſtandeth, then ſurely, it behoueth your *Maieſtie* (to whom the care of *Church* and *kingdome* is committed) if you will haue *Schiſmes* abandoned, to maintaine and continue this *gouernment Epiſcopall*: vnleſſe as it pleaſed you to write to your moſt noble ſonne, you will retain *factions* in your kingdome, as *Socrates* did his wife *Xantippe*, to trie your own patience, and the Churches conſtancie. But to anſwere the point, if this *ſuperiority* came *by a cuſtome in the Apoſtles times*, and they, wee muſt thinke, did nothing derogatory to their *Maiſters* precept, why then ſhould *Hierom* ſay it came not by the *truth of the Lordes ordinance*? *Clemēs*

Cypr. ad Rogat.

Act. 19.

1. Cor. 11

Basil. Supp. Pa. 42.

Alexan-

Alexandrinus, by a pretty distinction vpon that place 1. Cor. 3. [*yee are Gods husbandry*] giueth mee a good hint for a fit resolution. The Apostles, saith hee, manured the *Church* with a double tillage: there was γεωργία ἐγγραφος & ἄγραφος, the first, that of the *Euã.* Iohn 20. *Hæc scripta sunt, direct written precepts* which our Lord had left them: the other, which Saint *Paul* 1. Cor. 11. calleth παραδόσεις, things *vnwrittẽ* which they either did, or spake as the times occasioned, and the holy Ghost directed. If any thinke, that this maketh way to *Popish traditions, vnwritten verities*, It is no other then Saint *Pauls* owne distinction of *Præceptum* and *Consilium* out of his owne practise. 1. Cor. 7. 6. that *hee* spake some things by *permission*, some things by *precept*. This *speake* I, saith he againe Verse 12. *not the Lord*: did *Paul* vtter any thing contrarie, or not agreeing to the *Lord* his *maisters* doctrine? No, but perswading himselfe Verse fourtie, *that hee also had the spirit of God, though I haue*, saith hee, Vers. 25. *no commandement from the Lord, yet I giue this aduise.* So meaneth S. *Hierom*, that this *maioritie of Bishops* is that γεωργία ἄγραφος that *vnwritten husbandry* whereof *Clemens* speaketh, *viz.* that there is no *writtẽ* precept or expresse rule from Christ, but yet that it is an *Apostolical tradition*, and grew to be a custom *euẽ thẽ* in all *Churches*, for so *Irenæus* long before him calleth it, *Traditionẽ Apostolicã toti mundo manifestã*. Neither doth this obiection out of *Hierõ* make more against the *prioritie* of *Bishops* then against the obseruing of the *Lords day*, wherof that speech of Saint *Hierom*

1. Cor. 3.

Ioan. 20.

1. Cor. 11. 14.

1. Cor. 7. 6.

Psal. 12.

Ver. 40.

Ver. 25.

Irenæ.

may

may be as well, yea more truely verified, that it is rather *ex consuetudine Ecclesiæ quam Dominicæ dispositionis veritate*. That the *seuenth* day should be kept holy, there is expresse scripture both before the law vpon the Creation, and in the law at the fourth commandement, but where is there any place either in the Gospels that our *Sauiour* commanded, or in the *Acts* and *Epistles*, that the Apostles ordained the alteratiõ of *Sabatum in Dominicam*, the first day to be sanctified for the seuenth? In the first of the *Reuelation* it is once named and called *Dies Dominicus*, which by all testimony was not the seuenth day, and so in the old testament there is a day which *Dauid* so intitleth, *hic est Dies*, This is the *Lords day, hee hath made it, we will reioice and be glad in it*, and that by all assurance was not the *Sabboth*. The truth therefore is, that the *Church* finding the obseruation, but not the first ordinance thereof, continued it to be kept, and accounted it as *an Apostolicall institution*. And the very same is the true sense of S. *Hieroms* speech in this point of *Prelacie*, saying that the placing of *Bishops* is more apparant in the epistles of *Timothy* & *Titus*. Otherwise he should much haue forgot himselfe, for in his epistle to *Marcella*, confuting or rather contemning the errors of *Montanus*, this he puts for one. *With thẽ*, saith he, *the Bishops are thrust into the third place, but with vs* (in the Christian orthodoxall *Churches*) *Apostolorum locũ tenent Episcopi, the Bishops haue the* Apostles *roome*, that is, *the first place*. Yea ell-where he acknowledgeth it to be *Dominica dispositio*, *the Lords owne ordinance*, though *indirectly* & *obliquely*, & that out of the old testament

Gen. 2. Exod. 20.

Apoc. 1.

Psa. 118.

Hier. ad Mar.

stamẽt. I *allegorice* by out of Ps. 45. wherein the *church* of *Christ* is represented in the persõ of *Salomons queen*: vpon those words ver. 16. *Pro patribus tuis nati sũt tibi filij*, Let it not grieue thee, saith S. *Auste* that thou seest not *Peter* and *Paul*, by whom thou wast begotten, for of thine own *brood*, a *fatherhood* is growne vnto thee: *Insteed of fathers children are borne vnto thee: Quos constitues principes super omnẽ terrã*, that is, saith S. *Hier.* the *Gospel beeing spred through all quarters of the world, in them Bishops are placed Rulers of the Church.* Secõdly, *by cõparison*, (wherein he plainely reuealeth what he meant by those words, the *Custom of the Church*: namely, an *Apostolike ordinance*) *Et sciamus* saith he, *Apostolicas traditiones sumptas de veteri testamento &c.* That we may know how the Apostles grounded their *traditions, or ordinances* vpon the old testament; and from thence fetcht their Modele, this is one particular, *That which* Aaron, *his sonnes and Leuites were in the Temple: the very same let Bishops, Presbyters, and Deacons challenge in the Church to themselues.* This were sufficient, if we should rest here: but neither S. *Hierom*, nor they must so passe, as if it were not directly the *Lords owne institution* For *Spiritus Sanctus*, not onely by the Apostles, who had receiued him *in great measure*, but euen by *Christ* himselfe, who Ioh. 3. was indued with the spirit *without measure*, ordained this *Superioritie*, if we will e edit S. *Hierom* his ancients by many yeares. S. Cypri. *Let the Deacons remember, that Apostolos, id est, Episcopos Dominus ipse elegerit: The Lord himselfe chose Apostles, that is Bishops: but the Apostles after our Saviour his ascention, choose Deacons to*

Augin Ps. 45.

Hieron. ibid

Idem ad Euagr.

Ioh. 3.

Cypr. ad Rogat.

serue them at the Altar, &c. that the *Apostles* were *Bishops*, besides the rest of the *Fathers*, *Hierom* himselfe by allusion confesseth, *Non omnes Episcopi, Episcopi sunt, All that are in the place, and carry the name of Bishops, are not Bishops, Attende Petrum, sed & Iudam considera; Looke vppon Peter, but withall behold Iudas.* For they whome we now call *Bishops*, were then called *Apostles*, saith *Theod.* Yea, though they all were silent in one point, the *Holy Ghost* will confirme it; who speaking of *Matthias* choise into *Iudas* his roome in expresse termes calleth *Apostolatum Episcopatum*, Acts 1. 20. τὴν Ἐπισκοπὴν αὐτοῦ ἕτερος λάβοι, out of the Psal 109. *Let another take his Bishopship.* Saint *Hilary* with many of the *Fathers* affirme, that our *Saviour* in direct words appointed this *Superiority Episcopall* ouer their brethren, in that place and part of his last Sermon, Mat. 24. 45. *Who is a faithfull and wise seruant? quem Dominus constituet [super familiam?] whō the Lord shall make ruler ouer his household?* But that which is in the *Apocalyps*, is, ἀναντίῤῥητον, admits no contradiction, where our *Lord* himselfe, willeth S. *Iohn* to write vnto the 7. *Angels* of the 7. *Churches.* Wherin 3. things are very worthy obseruation: First, he calleth them *Angels*, there is their *eminence*, both for dignity and integrity, Secondly, they had the triall both for proofe and reproofe of their Clergie Apoc. 2. 2. [*Thou hast examined them which professe themselues Apostles, and are not*] there is their *preeminence for iurisdiction* ouer their brethren. Thirdly, the *perpetuitie of their place during life*: Else what need that threat, vers. 5. *I will remoue thy Candlestick.* For

Hieron. ad Heliod.

Theodor in Philip. 1.

Act. 1. 20

Psal 109.

Hilarius in Matth. 24.

Apoc. 2. 1. 2. 5.

had

had he but ſtayed a month, or a yeare, the Presbytery would haue turned him out of his *ſocket*, when his turne was expired. But as with M. *Beza* we begun ſo will we conclude all with M. *Calvin*, who directs vs, for the finding out of *Church gouernement*, according to the *diuine Inſtitution*, vnto *veterem Eccleſiam*, the *ancient Church*, wherein wee ſhall ſee, *Imaginem quandam*, *a certaine repreſentation thereof*. For howſoeuer, ſaith he, the *Biſhops* of that time made ſome *Canons* exorbitant from Scripture, yet with ſuch *cautiõ*, did they conſtitute their *Diſcipline*, *vt facile videas nihil ferè hac parte habuiſſe a verbo Dei alienum*: *that it may eaſily appeare nothing therein almoſt to differ from the written word*. For this particular in hand, in the next *Paragraph*, he exemplifieth the forme thereof. Out of their number of *Presbyters*, *Paſtors* & *Doctors* in euery *city*, they choſe *one* to be the chief, whome they entituled a *Biſhop* (for which he adds a reaſon) *Ne ex æqualitate*, *vt fieri ſolet*, *diſſidia naſcerentur*. And leſt you ſhould think (as ſome do) this *Biſhop* to be but a *Parſõ* of a *congregation*, he proceedeth to tel vs, that to *euery ſuch citie attributa erat certa regio*, *an whole territory or countrie was annexed*, the villages whereof ſet their *Paſtors* that fed thẽ frõ the *Cathedrall church* or *Colledge of Presbyters*-wherof the *Biſhop* was chiefe, & where he ſate. A liuely Idea thereof ſtill remaineth with vs in the *Churches* of the old fundatiõ. And this makes way to the parts enſuing, namely, firſt [*Poſuit*] their *Cathedral Seat*: and ſecondly [*In quo*] their *Dioceſan iuriſdiction*. But I feare I haue been too troubleſome already, & therefore will here ſtay my courſe.

Inſtit. lib. 4. c. 4. Sect. 1.

Sect. 2.

Cartwr.

God, for his great mercies ſake, grant that the wordes vvhich haue beene ſpoken, may turne to his glory, and to our inſtruction in *Chriſt Ieſu*, To vvhome vvith the *Father*, and the *holy Ghoſt*, &c:

FINIS.

A SERMON PREACHED AT Hampton Court before the Kings Maieſtie,

On Tueſday the 23. of September,

ANNO 1606.

By IOHN BVCKERIDGE,
D. of Diuinitie.

¶IMPRINTED AT
London by ROBERT BARKER,
Printer to the Kings moſt Excellent Maieſtie.